Volume VI Chicago, Ill., April, 1929 Number 1

The Liberal

Progress

Who that once has seen
How truth leads on to truth, shall ever dare
To set a bound to knowledge?

The records grow
Unceasingly, and each new grain of truth
Is packed, like radium, with whole worlds of light.

—Alfred Noyes.

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The Peoples Church

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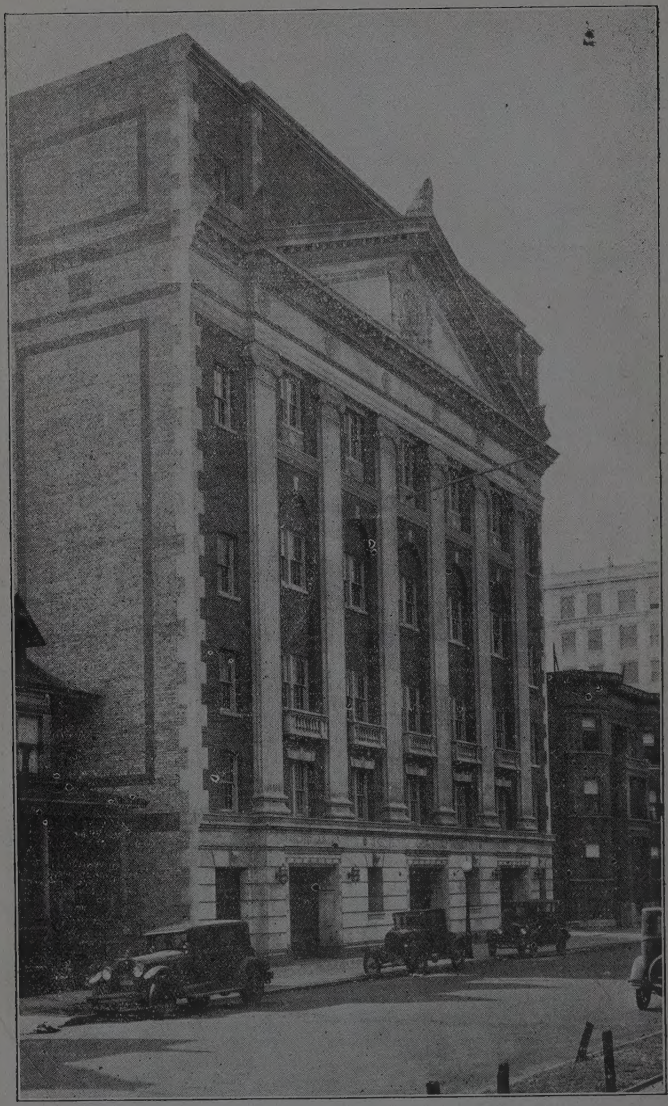

THE PEOPLES CHURCH OF CHICAGO

THE LIBERAL

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Application made for Entry as Second Class Mail at the Post Office of Chicago, Ill.

Volume VI Chicago, Ill., April, 1929 Number 1

EASTER MEDITATION

By Dr. Preston Bradley

Standing upon the mountain peak of the morning, after all the experiences and agonies of the garden and the long wearisome, thorn-strewn trails of the week, we look out across unobstructed valleys on to sunny hills and to the day dawn, hope is in our heart, love is everywhere, joyousness reigns undisputed, for we have, at last, the affirmation of the ultimate preservation and the achievement of life and truth and love.

With this renewal of our hope and the increasing of our vigor to make more formulative and articulate in the life of the world the dominance of these imperishable ideals on this morning of glorious renaissance, we dedicate ourselves to this high task.

We are joyous today because in our hearts and in our minds is the confirmation of that which has lingered and tarried there from the very first—that there can be no permanent defeat, no everlasting imprisonment of ideals of light, of truth, of love and of beauty. Suspicion has been defeated; death has been dissipated; sorrow has been cleansed, and we see in the moral achievement of the symbolization of the dawn the renewal of our life and the recreation of our hearts.

May we on this day dedicate every life, and every heart take on new vigor, new significance, new power, while we make our contribution to the onward ascending achievement of the human heart toward the realization of the divine and eternal consciousness.

May this prayer of victory, this moment of triumph, be the universal expression of every heart, here and everywhere.

"INDESTRUCTIBLE LIFE"

EASTER DAY SERMON BY DR. PRESTON BRADLEY, PASTOR OF PEOPLES CHURCH OF CHICAGO MARCH 31, 1929

The day which we celebrate today, and which is particularly universal in significance to the adherence of that classification in religion known as Christianity, is much older than the Christian religion.

When the culture of southern Europe gradually worked its way, after the conquering hordes of its outpost stations beat back the southern boundary lines of northern Europe, they found this day observed. It goes back fundamentally in the practices of central and northern Europe to the

commemoration of the god Eostre, from which our very word "Easter" is derived. This god Eostre was the old Teutonic god of Spring, and those who are familiar with the history of man's effort to complement the universe in which he is, will remember that there has never been a people, in all the history of civilization, that did not have their festival which commemorated the defeat of death and the permanence of life. This symbol has been transferred over into the Christian practice and very definitely adjusts itself to a philosophy and an interpretation of Christianity which has to do with the resurrection of an individual.

We, who are religious liberals and who have had a certain intellectual emancipation from the orthodox teachings, do not have any difficulty whatever in commemorating this day at its best, because we can see in it the continuity of that same idea of symbolism which has accentuated the expression of human kind from the earliest dawn of recorded history.

It is well then that we, who are not today the victims of a sordid literalism, who are not under a necessity of explaining away the physical resurrection of a man who lived, who are not concerned with building a philosophy upon the basis of the merely supernatural, but who can read into this entire expression that which has to do with finer flowering, a more beautiful development, a more sublime evolution that is a part of the order of nature and is a part of the great constituent reality of the universe in which we are. The individual today who obscures the real significance of this occasion by attempting to believe that which was only a matter of belief and can never be demonstrated in the realm of fact is an individual that is going to lose the real power and the real significance of this day in the life of the world.

The mere fact that the day itself is uneven as to the place which it occupies in the passing of the months, coming, as it does, the first Sunday after the full moon following the vernal equinox, which always occurs after the twenty-first day of March, and is the beginning of the universe in the ultimate consummate significance—spring to summer, summer to autumn, and autumn to winter, and so on around the year's calendar again, but on this day of the vernal equinox, custom has decreed that this day should be observed on the Sunday after the full moon following the vernal equinox, occurring after the twenty-first day of March. Obviously then we must accept a symbolic attitude toward the day for there is no one that dare even intimate that so far as the physical relation is concerned that is the identical day of the resurrection of the great prophet, poet and saint of Galilee.

We today commemorate more than that relationship with an individual, we commemorate its relationship to the entire scientific, materialistic process of that motivation which we speak of as the word "life."

These are days when science is bringing into the problem, not an increase of difficulties, but rather is becoming an ally of the great philosophical effort which is being made by men to definitely and authoritatively express the significance of the will to live. True science is the ally of spiritual truth and not the enemy of spiritual truth, but just as in the field or religion, so there is in the field of science, two great attitudes that are very indicative of the world of our present thought. There is that attitude towards science that the findings of science constitute in themselves a definite finality. That point of view towards science at its highest expression is manifested in the magnificent intellectual brilliancy of Bertrand Russell who brings in his remarkable motif a background of symphony of life that frequently causes one to conjecture as to just how much of that

conception Mr. Russell himself accepts of the findings of science as final in this mechanistic development of life. For Mr. Russell tells us again and again that wreckless matter and a wreckless world goes on and on in its ceaseless swing irrespective of you and me, and therefore, toward the physical universe the world of science, whatever the verdict of science, is a final verdict, and you and I must represent a heroic attitude toward facts and their interpretation and made significant by the laboratory method of modern science. But that is only half of the problem, my friends. Not withstanding his superlative and unimpeachable genius for penetrative thinking and the fine calibre of Bertrand Russell, the philosophy of fact is not limited by the incapacity of science. There is the other point of view which is accepted by just as fine minds, just as splendid, disciplined minds and minds that are just as deeply aware of the intricate problems involved as is Mr. Russell, and that is the type of scientific approach to the problem that finds expression in the thinking of Haldane, for he realizes the fact that science cannot be final for science does not take into consideration, in its scientific attitude, ultimate reality. Science only deals with that which is presented in the scope of the moment. It cannot penetrate, by its very nature, into the realm of the ultimate. And so Haldane, the great materialistic mind, himself removed from any racial inheritance of superstition and fear in the field of religion, sees clearly that there is yet an untrodden highway for the human intellect that may reveal more deeply and more significantly than has yet been discovered or revealed to man, the real significance of life and the real problems of the universe.

Haldane's attitude is the attitude of the scientist who recognizes in this problem of immortality, which is the supreme problem of Easter day, the dependability of mind upon brain. He recognizes that the brain is only an organ through which there functions its personality called the "mind." Haldane is aware of that scientific fact, but where Mr. Russell stops and says "With the cessation of the capacity of the brain to function, the mind ceases and death is the final verdict that is written of the human heart," Mr. Haldane refuses to accept that as final because upon his point of view we do not know yet sufficiently of the mind, or sufficiently of the body in order to make any such final statement. That with the ceasing of the brain to be impulsed by the life process, the thought process ends, and with the ending of the thought process, away goes any hope of immortality of the life of the soul.

Now modern science takes the position that the infinite reality that is the conception beyond that which is definitely ascertainable, and therefore beyond the realm of science, has not spoken the last word. I have discarded any necessity of holding to the essential literalism and meaningless platitudes that will be given to the world today in sentences that are not consummate with the highest dignity of the best type of human thinking. Yet back of it and behind it all there can be read into the universe, as it now exists, it seems to me, a relationship with a cosmic manifestation of life, and my relationship to that manifestation constitutes my immortality. If the thing to which I am permanently identified by an integral, as a part of the unified expression, is an eternal thing, then when the relationship of that is definitely established the human soul becomes a universal thing.

In other words, modern science today—and to modern science I go—has two great distinguishing characters and discoveries (if I might mention them as such): that attitude which is known as orthogenesis, which is accepted today by the best thinkers of the

world. What is orthogenesis? It is the idea that life moves and moves from its first cellular achievement in a straight line indefinitely projecting through recreation into an infinity which is beyond the cellular of physical conception. That when flowers bloom in the world there has been the real crystalliztion of that motif. When all the stored up merits and longings and experiences that you have today in the form of inheritances are microscopic cells and before you have body and are only in the form of protoplasm, stored up in those cells are the merits, experiences and inheritances and the traditions which later manifest themselves in our lives as individuals. They do not come to you in any other way. Inheritance and environment contribute mightily, both of them together, to the individual development, but remember this: that inheritance is the principle that passes on to you that inherited predisposition toward certain things in life. It is from that inheritance that you resemble your grandparents. It is from that inheritance that you represent an accumulated racial structure. They pour themselves into your life and thereby identify you with this great cosmic principle of life which science, under the idea of orthogenesis, definitely establishes for the world.

Therefore, my friends, upon this Easter day, this day when nature affirms the principle that life is not something that comes and goes, but life is something which remains!

Let me ask you a question. Does the prism make the light? When you hold a prism in a ray of sunlight, what happens? Does the prism create the light? Is the prism the spectrum? Not at all. The prism is the medium by which the law if light is authoritatively established, and nothing else.

I think of man not sufficient in himself, as some of our ultra humanists would imply, not able to pull himself up by his own boot straps, as much as our modern materialist is attempting to do—I think of man as a medium through which the life process gives it interpretation and proper values in the world in which it operates and that its eternity is consummated in the completion of its task, in its responsibility to its environmental influence, and therefore a necessary adjunct of the eternal life process.

I am not interested in the physical, material aspects of the problem of immortality. I do not personally accept the idea of physical resurrection of my body, or any other body, and I do not think that it is at all necessary. I rather feel that it impedes the real grandeur and the real resplendence of this whole idea of immortality.

I also know this, that when they have all spoken, the scientists of all points of view, the theologians of all beliefs, the philosophers of all angles—when they have all spoken, I agree with Edison who says: "We do not know yet a one-hundred-millionth part of what there is to be known," and therefore I refuse to be dogmatic with your science. I refuse to listen to the materialistic scientist who says that we die the death of a dog and all there is to life is what you have got here in a space time relationship. I refuse to be dogmatic about that, and likewise I refuse to limit the real conception of immortality, which, to me, is the evolutionary conception, for just as I believe that you and myself are only expressing ourselves in the space time consciousness of this plane, that we came out from that eternity and we go to that eternity, that this time space consciousness here is a part of the schoolroom experience, and that all life is related, eternally related, and just as that Easter lily there was first born in the heart of a seed, and just as no scientist today, the smartest of the smart, the best of the best, can find that little spark of the

thing called "life"—they can take that seed into the laboratory and dissect it to microscopic proportions—and they will tell you its chemical constituency, and they will portray the relationship of light, heat, moisture and soil, and all the rest of it, and then when you say to that chemist: "But, Mr. Chemist, what about life," and they can only reply "We do not know." What about life? It is there and that is the end and the answer you get.

I think that when a soul,—and I am not speaking now of any extraneous thing that is ghostly and floats around in space and waits for it to be borne aloft; I am not thinking of the ghostly things that fly off somewhere after death, that is not the kind of soul about which I am talking —when I use the word soul I mean, as I have said again and again, the entire ensemble of the personality. I mean the prism through which eternal light is given spectrum and that links me up with eternal things. You are not going into eternity, my friends, you are in eternity now! Time is only the invention of convenience; eternity is the limitless, unsurrounded cosmos, and you are a part of it, and I am a part of it, and nothing that can happen to me on this plane, or any other, will ever rob me of this inalienable eternal relationship. Never will eternal life be taken away from you, you have it now.

Where does my principle of evolution come in? It comes in at this point. The human body is never twice alike. When I started this sermon a few moments ago I was speaking to an entirely different audience than I am speaking to now. The chemical and biological reactions from following the ideas which I have presented to you have caused a biochemical saturation of your own bodies and not an individual in this room at this moment is the same individual that came in here. Our bodies simply completely undergo all sorts of biochemical reactions which are determined by the reflexes and influence of ideas. Every seven years every atom in your being is changed. You have not a body, any one of you, that is seven years old. There are a lot of people in the world that are much older than that that have seven year old minds, but I am not talking about them, I am talking about physical body. And there are eight million cells here (indicating the brain) and you have eight million cells there. If you don't believe it, you can count them, otherwise you will have to take my word for it. But there are eight million cells and these cells are the homing places of the mental processes, and just as I accept the evolution of the body and can see it verified in the realm of nature, both in the animal and the human world, the only difference being a degree of moral perceptions and a capacity for reason, with the same psychological, biological and pathological laws. The fish of Mammoth Cave have only eyeless sockets; their eyes have gone because their environment did not need eyes, and there are appendages in the human body that represent definite proof of the evolutionary theory. The enemies of evolution, every one of them, have upon and in their bodies the proofs of the evolutionary process in the development of human life. They are their own witness, and just as I accept the evolutionary process on that basis, so I accept it for the inner spiritual personality. And you say to me: "Doctor Bradley, is not that somewhat romantic?" "Yes, with the reality of romance." You say: "Is not that somewhat mystical?" "Yes, with the reality of your own mystery that you, yourself, cannot explain." Will you tell me who can will your heart beats? You, who believe in the material; you, who accept men as the end rather than the means of the life process? Stop your own heart from beating by will. Will your heart to stop. Don't be ridiculous, my

friends, in trying to alienate from your inner spiritual experiences the great element of the mystical. There is more in this world that we do not know than there is that we ever will know, and an evolutionary process is the way that knowledge is gradually received. You say: "But, Doctor Bradley, what about death to those who have been bad and vile and accursed?" Why, to me, that's very easily explained. A murderer, a thief, a robber, the most vile person that you ever knew, is a part of that same universal life, and when they pass through this experience of death by the deducting process of human reason, which does not always command the respect of the materialistic scientist, nevertheless is publicly called the "deducting process of human reason," that individual who misappropriates life and dissipates and squanders it, due partly to inherited tendencies that deprived the functioning of the will; due perhaps to environmental influence that handicapped the highest expression of life, but whatever it was, the life that failed and faced the future upon the basis of the worst describable crime—what about him? This: that that released potentiality of mediumship by which there percolates a little semblance of the cosmos, will be at work upon his problems for millions and millions and millions of eons, for the process by which will be cleansed, recreated and reasserted in the final harmonizing with the ultimate good is the most logical thing in the world, for good is never lost and ego is ultimately permanently destroyed. The only eternal thing in this universe is the thing that this day represents, the everlasting hurling back of viciousness and hate and sin and corruption; that you cannot keep goodness in prison, and that you cannot defeat life with death. For the universe is awakened today and the affirmation of this truth is found in the thousands of gladdened hearts who realize the eternity that is within them.

GREETING!

With this issue the Liberal begins the sixth year of its life. The reception accorded our little magazine is most gratifying to the editors. It has never been very pretentious but has had for its main purpose that of being a medium of communication, information and inspiration.

The work of editing and writing the articles has been done under all sorts of conditions. Few realize the demands upon the time of a pastor in a church as large as ours. Not one minute in the twenty-four hours of a day really is free from intrusion, approach or demand. Yet we have found working on the Liberal a delight and it has had many pleasant compensations. Kindly words have been written to us about the help which the magazine has been. By publishing a sermon in every number the pulpit ministry is increased and the spoken words preserved. Many of our subscribers have written that they keep a complete file. The sermons are published as they were given from the pulpit. The pastor preaches without manuscript. This inevitably gives to each sermon the character of a spoken rather than a written address. What they lack in literary polish or homiletical excellency we have tried to over balance by the warmth and glow of utterances which come from the depth of the preacher's soul. Sermons are always meant to be heard rather than read. It is an inspiration to know that so many find the printed sermons of definite value.

We face the year ahead with courage and fortitude. We wish every member and every friend

of the church would become a subscriber. During the summer months The Liberal will be the only means of contact with the activities of the various groups, organizations and the pastor. We are going to make the issues of the approaching summer unusually interesting and stimulating. If your subscription expires with this issue or if you have never been a subscriber will you not send one dollar and twenty-five cents to the church office? you will receive twelve numbers of the magazine. No one connected with the paper receives one dollar of compensation. After the postage is paid your subscription money goes in to the treasury of the church. Our advertisers make the magazine possible. If our readers will speak to our advertisers and give them their patronage it will help immensely.

We desire to express our appreciation for the support given to us during these past five years. Our readers have been patient, courteous and responsive. We will do our best to make the Liberal worthy of your continued loyalty and honorably representative of the church we love and serve. Will you help?

The Editors.

EASTER SUNDAY IN THE PEOPLES CHURCH

If there is one Sunday in the church year that everyone desires to be faultless in weather it is Easter Day. The system which determines the date of Easter necessarily compels a variance of the occurrence. This year it came early—March 31st. We had three or four days just preceding Easter of unusually warm temperature and we were hopeful that Easter Day would dawn with spring warmth, brilliant sunshine and cloudless sky but capricious spring ordained otherwise.

The day was cold and cheerless. There was no sunshine and a grey sky added no joy to Easter happiness. It seemed as if nature was testing the quality of our Easter joy. It brought a challenge. Would we permit the disappointment of the weather to disturb or prevent the full expression of the glory in our hearts? Hundreds of friends of the church gave a very decisive answer for long before the processional our large auditorium was filled, many were standing and others were turned away.

The church never presented a more beautiful appearance. The platform was artistically decorated with palms and myriads of crimson-rambler rose bushes and blooming lilies. Their pure white chalices breathed the beauty and certainty of continuing life and inspired confidence in life's indestructibility.

Our organist Mr. Walter Flandorf, presented a prelude of appropriate Easter Music which prepared the great assembly for the beauty and exultation of the service. With the first note of the processional the Choir doors opened and our incomparable chorus choir of sixty-five voices under the direction of our director of music, Mr. Emerson Abernethy, sang their way to the choir loft. Every seat in the choir was occupied with a jubilant singer. As I walked to the pulpit at the beginning of the song of Salutation I saw the glowing face of the director and the beaming faces of the singers and I knew we were on the threshold of a triumphant Easter service. Every pastor knows the inspiration and value of music. My choir, director and organist have always been an indescribable influence in maintaining a spiritual personality to our services. They were never more artistic, more musically perfect, more radiant than on Easter morning. I wish they would all realize what an inspiration and joy it is to have such an organization sustaining me.

Their assistance is inestimable and we are spared the irritating friction which often is present.

It was a privilege, an honor and a responsibility to face such an occasion with a sermon. My subject was "Indestructible Life".

One hundred and six people united with the church at this service. Following are the names of the new members received:

Mr. Wm. R. Alford, Commonwealth Hotel.

Mr. Howard C. Anderson, 7645 Sheridan Road.

Mrs. Martha Anderson, 7645 Sheridan Road.

Mr. James Basta, 5042 Winthrop Avenue.

Mrs. Fred C. Bauer, 836 Windsor Avenue.

Mr. and Mrs. Francis W. Benedict, 6238 Magnolia Avenue.

Mrs. Alice Randolph Bluhm, 5345 Winona Avenue.

Mr. B. Carl Bluhm, 5345 Winona Avenue.

Mrs. Harriet A. Braun, 2649 Arthur Avenue.

Mr. and Mrs. Wm. A. Brucker, 7061 N. Damen Avenue.

Mrs. L. Burton, 2338 Wilson Avenue.

Miss Virginia Burton, 2338 Wilson Avenue.

Mrs. Lillian Canty, 114 N. Kedzie Avenue.

Miss Louise M. Carson, 4426 Leland Avenue.

Mrs. Henry T. Clark, 184 N. Sandusky Avenue, Delaware, Ohio.

Miss Marguerite Collette, 6912 N. Ashland Avenue.

Mrs. John E. Costello, 739 Brompton Avenue.

Miss Ruth Costello, 739 Brompton Avenue.

Mrs. D. F. Crowley, 559 North Spring Street, Elgin, Illinois.

Miss Arlene J. Dahl, 5463 N. Parkside Avenue.

Mrs. Mary K. Eberhardt, 6317 Kenmore Avenue.

Mr. Ernest Eckelman, 4637 Malden Street.

Mrs. Estella C. Eggleston, 5142 Strong Street.

Mrs. Louise Breck Fergus, 7633 Bosworth Avenue.

Miss Lulu Louise Fink, 2338 Wilson Avenue.

Miss Eleanor Freitag, 5143 George Street.

Mr. Eberhard Freidland, 1320 Astor Street.

Mr. and Mrs. W. J. Friedlander, 5448 Lakewood Avenue.

Miss May Grayhek, 523 Deming Place.

Miss Betty Gumse, 3541 Wilton Avenue.

Mrs. Eleanor J. Hagen, 5823 Ridge Avenue.

Mrs. Marie Hall, 5051 Glenwood Avenue.

Miss Clara M. Hamaker, Byron, Illinois.

Mr. and Mrs. H. L. Hanson, 1745 Touhy Avenue.

Mrs. Gertrude M. Hemmick, 3812 Sheffield Avenue.

Miss Etha B. Henderson, 543 Roscoe Street.

Mrs. Paul H. Hughes, 4606 N. Racine Avenue.

Mrs. Julia Ingersoll, 1050 Dakin Street.

Miss Rose Drusilla Ingledew, 5105 Kenmore Avenue.

Mrs. W. H. Jones, 906 Austin Blvd., Oak Park, Illinois.

Mrs. Jane Clark Ketcham, Y. W. C. A. Memorial.

Mr. Eddy Kokoefer, 708 Diversey Parkway.

Mrs. Frank Kreisel, 4058 Argyle Street.

Mrs. Edith Lamb, 2632 74th Court, Elmwood Park, Illinois.

Mr. and Mrs. A. C. Linenthal, 5722 N. Rockwell Street.

Mr. and Mrs. W. C. Marshall, 642 Oakwood Boulevard.

Mrs. Kathryn Martyn, 1641 Howard Street.

Miss Peggy McGirl, 4943 Sheridan Road.

Mr. Campbell A. Miller, 4439 Greenwood Avenue.

Mr. and Mrs. James Miller, 4439 Greenwood Avenue.

Mr. Waldo Campbell Moe, 3723 North Lawndale Avenue.

Mr. James Todd Neel, 2102 W. 70th Place.

Mrs. Betty Randolph Oglin, 5345 Winona Avenue.

Miss Margery Olds, 6317 Kenmore Avenue.

Miss Ruth Penning, 3744 Sunnyside Avenue.
Mrs. Lillian Peters, 2649 Arthur Avenue.
Mr. Everett A. Prechel, 645 Sheridan Road.
Miss Ada Price, 820 Hyde Park Boulevard.
Mr. A. Procker, 5125 Winthrop Avenue.
Mr. and Mrs. E. L. Roubinek, 1231 Newport Avenue.
Miss Virginia W. Saunders, 4027 N. Kildare Avenue.
Mrs. Amalia Schultz, 4864 N. Paulina Street.
Miss Florence E. Scully, 3932 North Keeler Avenue.
Mr. Adelyn M. Selke, 4903 North Springfield Avenue.
Mr. Rudolph J. Selke, 4903 N. Springfield Avenue.
Mr. Ed. V. Sundt, 1725 Wilson Avenue.
Miss Gladys Ulber, 4429 North Winchester Avenue.
Mrs. Louis J. Ulber, 4429 North Winchester Avenue.
Mr. C. A. Wagner, 3715 Sheffield Avenue.
Mr. W. G. Wallace, 3264 Lincoln Avenue.
Dr. Anna Wallace, 3264 Lincoln Avenue.
Mr. and Mrs. C. W. Whitson, 6151 Winthrop Avenue.
Mr. J. Lester Williams, 6317 Kenmore Avenue.
Mr. and Mrs. Roland E. Wilcox, 6227 Meredith Avenue.
Miss Florence E. Wilson, 4421 Beacon Street.
Mrs. Helen A. Wilson, 4421 Beacon Street.
Mr. Kenneth C. Witherspoon, 5631 N. Virginia Avenue.
Mrs. Helen Wysong, 4729 Beacon Street.
Mr. and Mrs. John Wohlfarb, 1048 Dakin Street.
Mrs. George E. Anderson, 5805 Ridge Avenue.
Mr. Robert B. Byron, 5805 Ridge Avenue.
Miss Hazel Clark Cook, 4729 Beacon Street.
Miss Harriet Forker,
Mrs. Pearl Glandon, 809 Lawrence Avenue.
Mr. Clarence C. Hemmick, 4421 Beacon Street.
Miss Maybell W. Johnson, 6321 N. Oakley Avenue.
Mrs. Ora B. Laughlin, 2828 Pine Grove Avenue.
Mrs. Edw. Lambrecht, 4925 Glenwood Avenue.
Mr. Willis M. Lyman, 4617 Magnolia Avenue.
Mrs. Augusta Mann, Cambridge, Wisconsin.
Miss Jean Olds, 1913 South Second Avenue, Maywood.
Mrs. Myrtle Pollack.
Miss Janet Claire Pollack.
Mrs. J. Rada, 1913 South Second Avenue, Maywood.
Miss Dagny Sandell, 4424 Kimball Avenue.
Mrs. Louise Thetse, 2230 Farragut Street.

AT EASTER-TIDE

When Easter comes one is apt to draw a deep sigh of relief that the Winter is past and that Spring has arrived. We look up at the bare branches for some sign of bursting buds and feel we have a right to expect blue skies and balmy breezes to kiss our cheeks, and make us loosen our coats as we walk along the avenue. But it now seems no longer to be the fashion of Easter. A crocus or lily-of-the-valley would shiver to death if they peeped their dainty heads above the sodden soil. There is rawness in the wind, and we cling to our furs and draw our wraps closer around us as we hurry to church.

Cold wind and raw weather has not kept people within doors however. Their hearts and minds are hungry for spiritual food. They have come in great numbers — hundreds and hundreds — every night of holy week, and never has there been more spiritual, uplifting, beautiful services in the Peoples Church than these evening services of holy week. Dr. Bradley made every character of his discourses vital—vibrant—glowing with life—radiant in spirit! Peter — John — Judas — Mary

— Jesus! Their messages sinking into every listening heart—taking form in every life!

Manifold expressions have come to your pastor, of gratitude for the upliftment, the comfort and enlightenment received from these special Sunday evening services that he has given since the first of the year, and during holy week. These letters of appreciation do much to encourage him and lighten his exceedingly heavy task, his great responsibility, as do also the splendid radio letters. This month the Radio mail has been more than wonderful, and we are deeply grateful for all these kind letters of appreciation for the services of the Peoples Church.

It has been the busiest and in many ways the hardest year we have ever had, but it has been a splendid year. The large attendance at all services has been gratifying and inspiring. That the Peoples Church has become far reaching in point of helpful service is unquestionably true, and this fact brings gladness to our hearts and makes our work worth while.

We are happy that the season is about to close and that we will soon be free to go away for a rest. And we will be just as happy to come back again!

Yes, we will go to the North Woods, where every hour of every day brings its gift of beauty, in the healthful strength-giving atmosphere of the pines, where trees stand strong and true and birds sing in joyous freedom;—where night brings quiet rest, and the gleam of the stars in the deep blue sky whisper peace to the soul!

—Grace Thayer Bradley.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

THE PEOPLES CHURCH

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Sundays—10:45 A. M.

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REGULAR EVENTS

School of Religious Education Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The Woman's Club program is rapidly drawing to a close. We usually feel that our work is over for the year when we hold our annual meeting. On April 22 at 10:30 in the morning the annual meeting was called to order in Channing Hall by the president, Mrs. Walter Hermsdorf. The reports of Officers and Chairmen were all extremely interesting and offered full proof of the splendid work done this year. The women have been fine—big—unselfish—in work—time—money—and a splendid generous spirit! We have had a very fine year. The election of officers and directors resulted in Mrs. Hermsdorf being re-elected as President, Mrs. Riley, Vice President, Mrs. Brockell, Rec. Secy., and Mrs. Sweizer, newly elected Treasurer, Miss Gladys Ulber, Cor. Secy., Mrs. Preston Bradley, Second Vice Pres. (a newly created office in the Woman's Club). Mrs. Bradley remains as Program Chairman also. The new Directors are: Mrs. Fredericks, Mrs. Denicke, Mrs. Masten and Mrs. Winn. Mrs. Denicke has been appointed Philanthropic Chairman. Mrs. Fredericks, Membership Chairman, Mrs. Masten, Social Chairman and Mrs. Winn, Chairman of Music.

In the afternoon after a very pleasant luncheon, Dr. Bradley gave one of his finest lectures of the season on "The Bridge of San Luis Rey" by Thornton Wilder, and the Club Sextette sang several numbers.

On April 29 the Educational Dept. held their last meeting at which time Mrs. R. W. Lee was chairman of the program on philosophy, John Dewey being the subject of the papers read. After luncheon a most delightful lecture was given by Mr. Abram Mendenhall, his subject being "Romance of Sterling Silver," a display of exquisite table silver of various styles and periods, by courtesy of C. D. Peacock added much interest to the lecture. Those who were absent missed a most interesting afternoon.

—G. T. B.

THE LENTEN SERVICES

Beginning on the first Sunday evening in January Dr. Bradley began preaching Sunday evenings in the Peoples Church. The services were announced to close on Easter night. The church had never held a regular Sunday evening service and the results of this experiment were very much in doubt. All over the city churches were complaining of the attendance at the evening services and many of them were closing the evening services entirely. The weather conditions were severe and every Sunday evening in January and February the thermometer registered close to zero. Yet in spite of all this our congregations were large and encouraging. Many said they were the most helpful services the church had ever held. The size of the congregations was so inspiring that next season the services will begin the first Sunday in December and run thru until Easter night. Dr. Bradley will do all of the preaching.

During Holy Week the church held services every evening, Dr. Bradley never preached better than at these services. On Good Friday night over 1400 people by actual count were in the church. We are very grateful for this support and look forward to the beginning of the Sunday evening services next Winter.

—G. T. B.

Make excellence the governing idea, not only in your labor, but in your leisure as well. Learn to enjoy yourself by doing things excellently.—L. P. Jacks.

"One of the best pieces of good fortune that ever befell a nature lover is the sudden perception of new beauty in familiar things."
—Torrey.

CHURCH NEWS

Dr. Bradley kept the following engagements in March:

March 1, Address, Des Plaines, Ill.

3, Two Sermons, Peoples Church.

5, Three addresses, Syracuse, N. Y.

6, Three addresses, Syracuse, N. Y.

7, Address, Racine, Wisconsin.

10, Two sermons, Peoples Church.

11, Meeting Trustees, Peoples Church.

12, Address, Temple Beth El, Detroit, Michigan.

14, Address, Senn High School.

15, Address, Providence Lodge of Masons.

17, Two sermons, Peoples Church.

18—Liberal Minister's Association.

18, Address, Parent Teacher's Association, Park Ridge, Ill.

19, Address, Evanston Woman's Club.

20, Uptown Players.

21, Two addresses, Louisville, Kentucky.

22, Address, Friends of American Writers.

24, Two Sermons, Peoples Church.

25, Address, Woman's Club.

25, Sermon, Peoples Church.

26, Sermon, Peoples Church.

27, Sermon, Peoples Church.

28, Sermon, Peoples Church.

29, Sermon, Cort Theater.

29, Sermon, Peoples Church.

30, Address, Chicago Fisherman's Club.

31, Two Sermons, Peoples Church.

Funerals

March 2, Mrs. T. K. Alexander. Interment, Acacia.

March 11, Mrs. Carrie Johnston. Interment, Memorial Park.

March 13, Mr. G. A. Schweizer. Interment, Rosehill.

March 16, Mrs. Alice Stites. Interment, Rosehill.

March 19, Mrs. Alma Bucher. Interment, Graceland.

March 22, Mrs. Albert B. Herrmann. Interment, Rosehill.

March 25, Mr. Arthur Swickheimer. Interment, Rosehill.

March 25, Mrs. Emma Ruettiman. Interment, Acacia Park.

March 28, Mr. Fred Hodes. Interment, Acacia Park.

March 29, Mrs. Nina Rein. Interment, Montrose.

Weddings

March 1, William F. Scarborough and Josephine A. Froyd.

March 2, Louis Carroll Lasher and Tennie Cecile Day.

March 15, Clarence Ernest Le Duc and Maybelle Bartlette Brown.

March 16, Walter E. Rose and Sylvia V. Radosta.

March 23, Phil N. Baldwin and Helen Fougerousse.

23, Carl F. Heiliger and Cassie A. Bingham.

March 25, Fred Bodlak and Louise Simon.

March 29, Harold Warren Ragland and Martha R. Oliver.

March 30, Michael J. McGarry and Laura C. Woodward.

March 30, Julius C. Kessler and Helen D. Scott.

March 30, George Lohneis and Beatrice Pellage.

Christenings

March 24, Robert Cramer Reid, son of Mr. and Mrs. J. C. Reid.

March 31, Wendell Clement Stone Jr., son of Mr. and Mrs. W. C. Stone.

March 31, Mrs. J. B. Edwards.

A CREED

By Edwin Markham

There is a destiny that makes us brothers—
None goes his way alone.
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his creeds,
One thing holds firm and fast,
That into his fateful heap of days and deeds
The soul of a man is cast.

DAWN

There is a haunting memory of perpetual daybreak in the human heart. It began in a time now far gone when for the first time man looked upon a little flower in a crannied wall, where vagrant winds had sifted dust. In a bewitching moment wonder re-dyed the grey garb of fact with color of fadeless loveliness. Then for a while a deep sense of pathos filled his mind with an indistinguishable blur of doubt: man was afraid of that terrible monster, death! With slow-moving rhythm, came the revelation, touched with the soft mysticism of dawn. Silhouetted against the morning sky with its pink-hued divinity, came a Pilgrim, bearing tidings of great joy. Being yet early, ere shadows' curtains had been full drawn, the Pilgrim's face remained veiled in obscurity. Some called him Spring, some Christ, some Immortality, and others called him Love. Not yet have all the morning mists melted; not yet has his face pierced the lingering gauze of night. Yet this Pilgrim's voice assures us that death is slain, a robber choked in his own blood-lust. No longer need we fear that life has no far-reaching issue. From henceforth we can live out our years with the rapture of victory singing in our hearts. For the Dawn with its mystic Pilgrim has come! O earth-bound mortal, arise and greet the Dawn!

Rev. W. Waldemar-Argow.

AN INTERVIEW

On November 8th, last, Dr. Jas. E. Crowther, pastor of the Methodist Church in Seattle, Wash., preached the sermon at the ordination and installation of Rev. Dorothy Dyar of the University Unitarian Church. Rev. A. P. Klein, of the Baptist Church, preached on "A Minister Who Ought to Resign," and declared:

"For a Christian minister to go and speak kind words and extend congratulations to a minister who is coming in to blast the very foundation of our belief is to prove himself a fool and a knave, or something else, and he should go and resign, and cease to be a minister of a Methodist Church or any other Christian church."

In an interview published in the Seattle Post Intelligencer, Dr. Crowther said:

"Resign? Is that all? I had expected martyrdom! They used to tar and feather Unitarians; also Baptists. The regulators of other people's religion have become strangely tolerant in these effete days. I see no chance of being cast into the dungeon by zealous ecclesiastics, unless it is because I am opposed to war.

It may be remembered that my Lord the Christ preached exclusively to Unitarians, for the doctrine of the Trinity (which I unfeignedly believe) was not formulated until centuries after His earthly career.

I have preached to Jews, Mohammedans, Buddhists, Confusianists, and have even voted for William Howard Taft, all of whom are Unitarians, without being 'churched.' For one thing, I want to become acquainted with them here, for I shall have to live with many of them in heaven, or elsewhere.

Wherever we land eventually, it will be grand to live with such Unitarians as William Ellery Channing, Theodore Parker, Charles W. Eliot, John Quincy Adams, not to mention Sumner, Webster, Bryant, Longfellow, Emerson, Lowell, Holmes, Horace Mann and Edward Everett Hale.

Oh, yes, and also Joseph Priestley, who discovered oxygen, which is said to be a very good thing by those preachers who use it!

Anyhow, I would prefer the company of such lofty minds, whose views I do not in all things approve, to that of men who make orthodoxy synonymous with ignorance."

THE CHALLENGE OF THE AGE TO THE CHURCHES

Edmund H. Reeman

That many great churches of Christendom stand at a serious disadvantage in facing the challenge of the new age is evident. The forms of their organization, together with the phrases of their creeds, belong to a period and bear the stamp of an age remote, not alone in time, but in spirit and understanding, from the new day that is dawning.

An age that has found its freedom in the death throes of political autocracy cannot well be expected to show undue sympathy for ecclesiastical hierarchies, or any great enthusiasm to substitute the authority of a priest for the authority of a monarch.

More than this, it is the serious handicap of many churches today not simply that the forms of their organizations are adapted to an age that is past, but that by their actual legal constitutions they are bound to the mould of earlier traditions that harmonize but poorly at best with the visions of today and with the aspirations that are throbbing in the hearts of men.

In contrast with this handicap there are certain other churches, among which the Unitarian churches are a conspicuous example, that are fortunate in enjoying a peculiar advantage.

Born of the spirit of freedom and, in this country, at least, growing up side by side with the developments of democracy in the political field; breathing the same air and in some measure aiding their inspiration, there is no church in the world so fortunately situated or better adapted in spirit and method to meet the needs of the new day.

A pioneer of civil and religious liberty; a leader of a steadily progressive religious idealism; a sympathetic co-worker with the scientific workers in all other fields; a democracy in itself in the form of spirit of its organization—What church can with more boldness and confidence address itself to the heart and conscience of the democracy of the new age?

Owning allegiance to neither priest, nor pope, nor the letter of any ancient creed or symbol; rejoicing alike in the truth of old times and the truth of new times; reverently pursuing the path of knowledge, understanding and faith; holding steadfastly to the conviction that life's spiritual values are present values, and grounding all in a profound faith in man and his common divine potentialities, I know of no other group of churches so well prepared and so spiritually well equipped for the religious tasks of the new age as the group of churches called Unitarian.

The question is not, Are we big enough? The new world will not be greatly interested in the magnitude and magnificence of our ecclesiastical pretensions. It will be concerned far more deeply with the nature of the message we may have to utter and its applicability to the new situation. The question for us, is, Have we the courage to reaffirm for this new age, and in the widest way we know, the great principles of our inspiring faith in God and man?

Not in fear and trembling, wondering how long we can sustain the old sanctions in the new circumstances of the world's new life, do the men of the liberal churches face forward, but in confident assurance that the principles of liberty and progress in world government and in religious faith merging together will bring mankind at last to fuller knowledge of life's meaning and to abiding peace and joy.

'Tis not so much to win the bays,
Uncrowned or crowned, the struggle still delights;
It is the effort not the palm we praise.

Edward Crocroft Lefroy.

THE VARIOUS ROADS TO REALITY

For a Quarter of a century or more, J. Arthur Thompson has devoted time and energy to arousing an interest in natural history by means of lectures, newspaper and magazine articles, books and broadcasting. His name is widely known in Great Britain and fairly well known in America.

Though he is a scientist of the scientists, and believes firmly in the orderly advance of human knowledge into the yet unknown as the best method of ascertaining truth, Dr Thompson is free to say, "I regard science as a very partial way of getting at reality." He goes on to explain:

"The thoroughgoing devotee of science, and of science alone, says that the only kind of knowledge is what you get by use of the scientific method. But what, for instance, of his knowledge of his mother? He knows his mother by affection and by living with her, as well as in other ways. So it seems to me with our alma mater, Mother Nature, though we may know her botanically, zoologically, geologically, meteorologically, we can also know her by enjoying her beauty and wonder."

A poet once spoke of a scientific materialist as one "who would peep and botanize upon his mother's grave." Many scientists lose their appreciation of the world by their devotion to the method of search. This mistake, Dr. Thompson seems to have avoided. He says:

"In science, we are like people fishing in the sea with a particular kind of net, with a particular kind of mesh; but there are fish in the sea that we cannot get with that kind of net and that kind of mesh. So I recoil from the rather self-satisfied, dogmatic, scientific position associated with scientific positivism, because of my conviction that by feeling, by enjoyment, and by a sort of practical co-operation, we can get at things that cannot be reached by science. To me what one gets through the appreciation of beauty is just as real as what one gets through, say, geology. To put it more tersely, there are various rights of way to reality. One is by the use of the scientific method. But I plead, as against the scientific positivists, that there is another right of way—through feeling, sympathy, and practical working with things."

Here, undoubtedly, Dr. Thompson has put a finger upon the reason why so many honest and sensible persons feel an objection to science and to a scientific education, namely, because they consider science bound up with materialism. Yet the greatest scientists of today are not materialists nor "mechanists." They either suspend judgment on such philosophies or they stand with Dr. Thompson, or they are out and out "vitalists."

It is the smaller variety of mind, in science as elsewhere, that is dogmatic and loses its sense of proportion in devotion to method. There would seem to be little advantage in gaining the whole world of knowledge and losing one's own appreciations.

DAY BY DAY

Passage to India!
Passage to more than India!
Passage to you, your shores, ye aged fierce enigmas!
Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee and thou with me,
For we are bound where mariner has not yet dared to go
And we will risk the ship, ourselves and all.
O my brave soul!
O farther, farther, sail!
O daring joy, but safe! are they not all the seas of God?
O farther, farther, sail!

Walt Whitman.

Let everything that is private, denominational, or ritualistic be very humble.

John Pulsford.

RHODES SCHOLARS

According to the reports of the Rhodes Scholars foundation for the first twenty-one years of its operation, the percentage of scholars who have secured first-class honours is given as follows: New Zealand, 41; Australia, 30; Great Britain, 27; United States, 15; Canada, 13. Various reasons are given for the Canadian figures, one being the inadequate system of selecting scholars from Canada, while another lays the blame on the educational system of that country. The Principal of Upper Canada College, for instance, declares that "a Canadian boy or girl of a good type is at least a year behind his opposite number in Great Britain or France in intellectual development; that the average good Canadian young man or woman of 18 is about two years behind." Where does the fault lie? To Canada's credit, however, must be put the fact that two Rhodes scholars, from Manitoba and Nova Scotia respectively, were returned to Parliament at the last election.

But if all who may count themselves happy were to tell, very simply, what it was that brought happiness to them, the others would see that between sorrow and joy the difference is but as between a gladsome, enlightened acceptance of life and a hostile, gloomy submission; between a large and harmonious conception of life, and one that is stubborn and narrow.

Maeterlinck.

HAPPY AT HOME

A story that the late George H. Morrison told

There was a time in Principal Rainy's life when he was the best-hated man in Scotland. Scarce a week passed in which the newspapers had not some venomous attack upon him. And all the time, neither in face nor temper did Rainy show one trace of irritation, but carried himself with a beautiful serenity.

One day Dr. Alexander Whyte met him and said:

"Rainy, I cannot understand you! How do you manage to keep serene like this, exposed to all these venomous attacks?"

"Whyte, I'm very happy at home!"

The wounds were deep, but there were hands at home that were always pouring balm into the wounds—gentle, kindly ministries at home that mitigated and alleviated pain. And how many there are in every rank of life who find their courage to endure in secret, sweet comforting like that!

We can live so nobly, not in despite of the great sorrows and bereavements, but because of them, that our life shall be a gospel though we can never write or frame one with our lips.

Robert Collyer.

NO FUNERAL GLOOM

Like Duse, the daughter of strolling players, knowing cheap hostelries and garrets in her childhood, Ellen Terry's climb to fame makes a drama in itself. Possessing a charm that challenged analysis, and a beauty that defied the rules, her genius, especially in the portrayal of comedy roles, captivated more than one generation. The quarter century of her association with Sir Henry Irving marked the climax of her career. In those days this gifted pair made tours of the United States, and no one who saw them could forget them. Having lived fully and zealously, she easily reconciled herself to the inevitable end. In a copy of "Imitation of Christ," she penned a verse forbidding gloom over her death:

No funeral gloom, my dears,
when I am gone,
Corpse-gazings, tears, black
raiment, grave-yard grimness.

Think of me as withdrawn into the dimness.
Yours still, you mine.
Remember all the best of our past moments and forget the rest,
And so to where I wait, come gently on.

How exquisitely she could have read these lines. And thus, with no evidence of gloom about, her instructions were carried out.

PULPIT MEMORIAL FLOWERS

For the past two years the flowers which have beautified the pulpit platform on Sunday mornings have been given by friends and members of the church as expressions of appreciation or in memory of loved ones. This custom has become a fixed one in the church and will continue this year. From the beginning Mrs. Georgia Russell has been chairman of this committee and has given loyal service. Will those who plan to give flowers for the services this year get in touch with Mrs. Russell? Her address is 5025 Winthrop Ave., and her telephone is Sunnyside 6610.

Everyone interested in the aims and work of the church is invited to make a regular subscription to its support. Such subscriptions may be paid on a weekly, monthly, quarterly, semi-annual or annual payments system, in accordance with the convenience of each individual. Application for subscription blanks or weekly envelopes may be made in the church office. The church office is open every day during business hours.

A trained kindergarten teacher is employed by the church to look after the children during the time of the church service. Parents are invited to bring their children to the Library Room just east of Channing Hall where the teacher will receive them. The Kindergarten Department is in session from 9:30 to 12:30 every Sunday.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education meets every Sunday morning at 9:30 in Channing Hall. There are classes for all ages. The curriculum is based upon the needs of students and is prepared with a careful consideration of the latest methods in religious education. There is a faculty meeting once a month in which the work of the school is reported and plans for betterment and advancement considered. New teachers and students are being enrolled and the school is having its best year. Parents are invited to attend the sessions and become familiar with the work which is being done. A Cradle Roll has been started and several names have already been added. Parents are asked to register their children in this department where the child is not old enough to attend the sessions.

The Peoples Church desires to be a serving and helpful church. If you know of any cases of sickness, distress, or trouble where you think the attention of the pastor would help kindly call the church office. All engagements for the naming service, weddings, funerals or any other engagements must be made direct with the church office. The church office is open every day during business hours. It is closed on Saturday at noon. The telephone is Longbeach 6878. Mrs. Harrison, the secretary, will be glad to give information or attend to all engagements.

A FRIEND

I need a friend who knows me
So justly through and through
He'll ne'er misjudge a motive,
Nor let me strain to do
More work than I can manage,
The work that is not mine,
Because of vain ambition,
Or conscience drawn too fine.

—Courtenay H. Fenn.

Do you know that Piano Classes are being conducted in our public schools?

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Take advantage of the opportunity that is now yours—to give your children a musical education. It will mean so much to them in later years to be able to play the piano—to create a musical background for their lives. Now that Piano Class instruction is being available to children in the classrooms of our public schools, your obligation as a parent is not only to see that your own children—boys and girls—take advantage of this opportunity—but also to see that your piano is in good tune.

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Whether your children are studying the piano with a private teacher or in school, your piano should be of satisfactory quality. If it is not, you should buy a new one. No child can be expected to get the most out of music study on an antiquated or out of tune piano.

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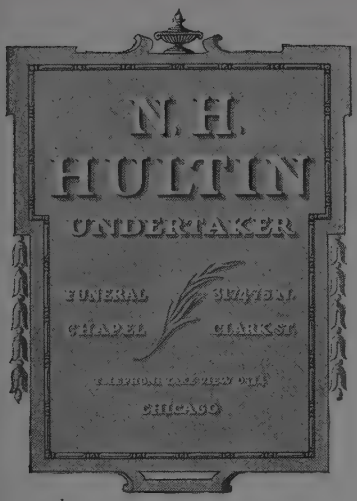

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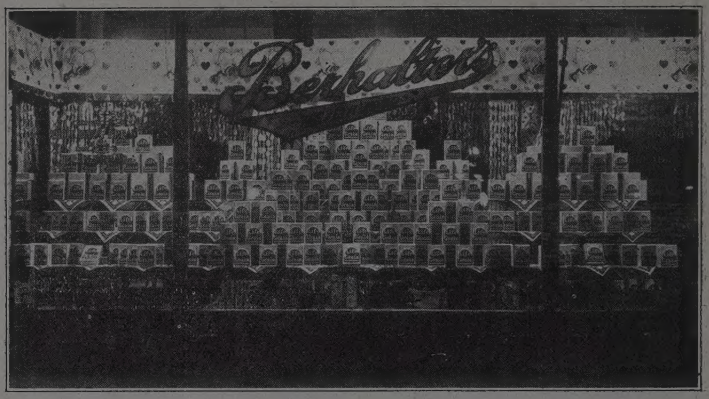

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